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Christian Education Magazine



JOHN WESLEY IN THE PULPIT

January--February
1938

ALDERSGATE IN THE COLLEGES

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W. M. Alexander, Department Secretary
Boyd M. McKeown, Division of Promotion, Editor
Contributing Editors

Harvey C. Brown, Division of the Methodist Student Movement
N. C. McPherson, Jr., Division of Ministerial Education

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Number 1

Religious Experience and the Church

UNDER the theme "Religious Experiences and the Church" twenty-one carefully chosen speakers, assisted by General Board staff members, will, during the months of February and March take the special Aldersgate emphasis to the campuses of eighty-five southern colleges and universities. Comprising a part of the church-wide Aldersgate observance, this program of campus visitation is being projected under the general direction of Bishop A. Frank Smith and through the co-operative efforts of the Department of Schools and Colleges and local Methodist Student Movement agencies. Leaders are committed to the dual purpose of (1) leading students to experiences of vital religion and (2) helping them find and use ways of conserving and expressing their experiences. To appreciate something of the timeliness of such an approach to our colleges one has only to think upon the nervous tension and shifting morals of our day and to reflect that college students are, after all, simply a part of this disturbed and perplexed generation.

These campus missions are being planned and promoted in the hope that an increasing number of students may see religion as the one means of egress from oppressive world and personal confusion, that in larger numbers college students may cease to regard vital religious experience and a Christian social order as things which are evanescent and unattainable as a western mirage, that college students may be led to a richer discovery of God, a deeper personal commitment to Him and to a growing desire to share and serve in His work, and in the hope that college students may be led to a new vision and understanding of the Church not only as a traditional force but as still the most satisfying and effective agency or movement through which one's religious experience or impulses can be nurtured and expressed. To those ends Aldersgate in our colleges merits the prayers and co-operation of every reader of CHRISTIAN EDUCATION MAGAZINE.

The First National Methodist Student Conference

LATE Friday afternoon, December 31, 1937, the first National Methodist Student Conference came to a successful close and in company with the departing year it took its place in history. The fact that it has slipped into the past, however, and is no longer spoken of in the future or the

present does not mean that upon our campuses it has suddenly become a drab or uninteresting topic. It is not too much to say that the spirit of the Conference is now being diffused by a more or less radiant glow on every campus that was represented in the St. Louis gathering and that its influence both in individual lives and on the Church's student program cannot be overestimated.

It was in no sense "just another conference." The attendance was impressive, more from the qualitative viewpoint than from the numerical. Eight hundred students together with their adult counselors, all under the banner of Religion, engaged in a common task present an inspiring scene but the selective quality of the students in attendance at this Conference was everywhere apparent. Among the youth of Methodism, those at St. Louis were the leaders of the leaders. The Conference was characterized by a seriousness of purpose which excluded all irrelevance and frivolity and by a cordiality of fellowship which was all-inclusive in its scope.

The program was of exceptional merit from the opening address by Dr. W. A. Smart to the closing words by Dr. Harold Case. In the general forum period which followed each address the interest was intense and the profound, well-formulated questions which were directed at the speakers were at once challenging, stimulating, and inspiring.

The Commissions through which the Conference in smaller sections gave consideration to seven vital areas of life and thought were more than mere debating societies. Although differences of opinion were expressed and although divergent positions were sometimes warmly defended, the spirit prevailing in each Commission marked the members as sincere seekers after truth.

The spiritual atmosphere of the Conference was deep and earnest. The students were obviously eager to experience a deeper consciousness of God, to understand more fully His way in a complex and muddled modern world and to discover the most effective ways in which they might serve and render their respective contributions.

For Any Classroom

There is no Answer for the Question
that is Never Asked,
No Bread for the Hunger
that is Never Felt,
No Music for the Ear
that Never Harkens,
No Gold for the Miner
who Never Fares Forth.

—Mims Thornburgh Workman

John Wesley's Social Message

ROBERT W. GOODLOE *

THE eighteenth century, in the midst of which stood John Wesley, was marked by what historians call "the emergence of the individual." With equal propriety, theologians refer to that period as having produced the consciousness of God's nearness to and concern for man. Once more the words of Jesus were quoted, in which he called men the "sons" of God; the Christian life they characterized as a "fellowship" with the Divine.

That conception of God and man is a fundamental assumption of Mr. Wesley. No such uplifting experience as "an assurance was given me" is possible without it. That is what Wesley realized later on in his effort to explain to his hearers how God works in the heart of man "through faith." This "fellowship" depends upon two conscious, intelligent and free beings; it cannot exist when one is conscious and intelligent and free, but the other simply a worm of the dust.

During the trying days since the opening of the World War, there has come a sense of despair concerning human nature; men have lost confidence in their ability to live successfully upon the earth. In a measure this consciousness of defeat has closed their eyes also to their kinship with the Eternal. Not only in Europe but in America, how many leaders in religious thought are now speaking of man as a "tiny bit of earth's crust, utterly unworthy and unable to approach God who is



ROBERT W. GOODLOE

wholly unlike man in nature and quality of Being." Despotism in political control, carelessness concerning human values in economic and social relationships are at home in a theology like that. Upon the higher, the Wesleyan, conception of God and man Methodism has shaped its social thought and action.

This teaching of Wesley holds tenaciously to the thought of God as powerful and holy, but man, instead of a helpless and miserable creature, is endowed with a measure of self-determination. So precious in the sight of the Lord does this theology place man that, being the physical creature he is, nothing which affects his intelligence or will or affections can be counted as of slight importance. Man's material needs, though viewed from one angle as secondary, can never be marked as incidental.

The injunction of Mr. Wesley: "Do all the good you can"—so many specific applications of which he enumerated as residing in the realm of social and business relations—came to be accepted by his followers as possessed of a divine sanction.

* Professor of Church History, Southern Methodist University School of Theology.

This teaching avoids the contrast of the "sacred" and the "secular," of "serving God," and "serving ourselves"; so that although in a sense we are left with two worlds, these worlds are complementary, as "day and night," "work and rest," and never to be thought of as opposite or contradictory. Whereas the older theology accepted the common life as inevitable, and urged men to discharge their part in it faithfully, Methodism has seen in common life the presence of God and has urged its members to rejoice in it.

In the opening of Jeremy Taylor's Holy Living and Dying, there is a passage which reads: "When we consider how many parts of our wisest and best years are spent in eating and sleeping, in . . . the learning of arts and sciences, languages or trades, the portion of our time that is left for the practice of piety and religious walking with God is so short and trifling, that were not the goodness of God infinitely great, it might seem unreasonable or impossible for us to expect of him eternal joys in heaven. . . ." How different the conclusions reached by Mr. Wesley! Confronted by the growing interest and success in economic affairs, which his teachings encouraged, he showed no inclination to condemn the object of material gain as an unworthy one. With an effectiveness rarely equalled, he brought to light the world of unseen things, and stirred men with aspirations for the spiritual, "but he never put a man out of love with life or left him resentful of his common tasks."

Instead of lifting men out of economic misery and social helplessness, the theology normal to the eighteenth century tended to fix them in the belief that such a condition is according to the will of God. By "the very nature of things," they were taught,

some men are born to be poor, to serve, and others to be rich, to rule. Thus religion in that day was employed to salve the conscience of the possessing and to reconcile the poorer groups to the hardness of their lot. Describing some of the "lower classes" with whom he was laboring, a "social worker" in that century lamented that they are so accustomed to filth and rags as renders filth and rags in a manner natural; they had so little sense of decency as hardly to allow a wish for improvement! But with its teaching that men are akin to God, and that what we do with our hands, as well as that with our hearts, has a place in the concern of the eternal, Methodism was able to change the lives of those unfortunate men. One of the early historians of the movement tells us that many of their members, who before their conversion were supplied by their parishes, acquired so great a sense of self-respect that made them "repel the very suggestion of public aid."

If it be true that Wesleyan theology laid a basis for social betterment, and that the above results were achieved before the end of his own life, why are not Methodists today able to continue such improvement? Though faced by an alarmingly increasing proportion of people in America who not only do not "repel the suggestion of public aid," but rather demand it, we are not willing to place the blame on our hopeful conception of God and man. One might point to the fact that WPA and similar efforts at "relief" have come as a result and not as the cause of so tremendous a shift in theology as has marked our generation.

On the other hand, it would be unfair to blame alone the unfortunate multitudes who today are out of work and who now fill the na-

tion's bread lines. It is at exactly that point that we need examination. Methodism has been an *individualist* movement. By its appreciation of human nature, and its emphasis upon the responsible part which a man has in his own salvation, it is so. Wesley taught that idleness is a sin; he urged also that it is un-Christian to spend more money than one really needs; and that man lives under everlasting obligations to use what he makes—above that for genuine needs—for the welfare of his fellows.

Now the principles: "Make all you can," "give all you can," are sound. They were followed; they brought success. But the great changes which have gone on since Wesley's day have made it impossible to guarantee welfare by the employment of these principles by the *individual* alone. In the industrial world men learned in Mr. Wesley's century that two men working together can produce more than two men working separately. In our day neither industry nor religion can succeed "individually." Society, the Church, the State, must recognize the value of man, his kinship with God; and individuals need to learn that however precious each is in the sight of God, they must be able to live together. The Wesleyan principle of thrift: "Make all you can," must be balanced by his teaching: "give all you can." This is a task for the whole of society. And further, the "give" must be not simply a heartless "charity," but the guarantee of ample opportunity to labor, to create, in the economic realm. That guarantee requires the heart of individual concern, applied by the State. The great obligation of the Church is to teach and to inspire these truths until the State shall put them into effect.

Randolph-Macon Woman's College Recipient of Paintings

EIGHTEEN new prints, the gift of the Carnegie Corporation, have been added to the Randolph-Macon art collection. These are reproductions of paintings by modern artists of the Impressionist and Expressionist schools, and include some by Paul Cezanne, Vincent Van Gogh, Peter Breughel, Edouard Manet, and Auguste Renoir.

For some years Randolph-Macon Woman's College has been collecting the works of young American artists as well as prints of the famous modern painters. The series recently given by the Carnegie Corporation will be placed on exhibit before it is distributed to various parlors on the campus.

The Great Chance for the Christian College

LET the church-related colleges rededicate themselves to "the old principle of freedom of thought and conscience." Let them build a curriculum in which faith in man, in brotherhood, and in God interprets every course, yet allows every student to make his own interpretation. Let them present to confused youth the Christian philosophy of personality and of society, and youth will seize upon this unification of his own thought as a complete answer to his doubts and fears.

The great day for the church-related colleges of America is in the future, not in the past. For our place is on the side of freedom and the eclipse of freedom in our day can be only a temporary darkening of the light by which mankind has climbed up from savagery.—Charles T. Turck, *president of Center College.*

The National Methodist Student Conference---An Evaluation

HARVEY C. BROWN *

THE National Methodist Student Conference convened in St. Louis, Mo., December 28-31, with 1,000 student delegates and counselors from Maine to California, from the Great Lakes to the Gulf. Young churchmen from 218 campuses of America packed Old Historic Centenary Church in one of the most significant meetings ever called by a church student group. This Conference was historic because it became a focal point for this generation of student churchmen to pause and evaluate the past, as well as to begin a new century of leadership in a united Methodism.

Four days were spent in discussion, in facing the realities of the issues in the world today, and in formulating plans whereby Christian students may translate the teachings and principles of Jesus into the life and action of their day and generation. The Steering Committee of students directed the Conference in line with the original purposes of the Planning Committee which were to, "reinterpret the fundamental principles of the Christian message and faith in order to give students a basis of belief, a philosophy of life, goals of Christian living and the dynamic power by which they may be led. Also, to apply these principles to the problems of the campus, and to the world, and to face them squarely and honestly."

The Conference met the expectation of students and counselors—and

more. Students faced squarely the fact that if there is to be a student movement for Christian social action and redemption, the students themselves would have to forge forward in this day, as students of other generations have done. Thus, they recommend a National Methodist Student Movement to be correlated with and related to the general youth program of united Methodism, to be a part of an interdenominational student movement in the future. Interestingly enough, students and leaders at St. Louis said: "We earnestly hope that such a movement will be formed in the near future." This was indeed heartening to those of us who have been dreaming of a united student movement in America.

In this Conference there was a note of expectancy. "Only a genuine quest for religious truth and a desire to apply this truth to our everyday problems, both personal and social, would bring one thousand students and counselors together during this vacation season," said a student who had traveled 36 hours to reach St. Louis. Statements of this kind could be duplicated many times. This mood of expectancy made it possible for the platform speakers and commission leaders and resource people to deliver their best to the Conference. Out from such an atmosphere went 218 campus delegations determined to carry forward plans for becoming Christians together and for lending mutual assistance in building a more Christian world order.

There were other reasons behind this significant student gathering. By no means the least important was that this Conference offered an opportunity for a venture in co-operation among college students of the three uniting Methodisms. Students, who are soon to take over church leadership, had reasons for rejoicing in the fact that as they stood upon

* Director, Division of the Methodist Student Movement, Department of Schools and Colleges.

the threshold of a reunited Methodist household, those who had been first to enter into a united program and project had been college students. In the work of that Conference students sought earnestly and diligently to discover more adequate ways and means by which and through which the spirit and genius of Methodism might find its way into life of the college and university campus and then back again into a needy and distraught world. Indeed this co-operative venture did not dissipate itself in dealing with secondary matters such as techniques and organizational machinery but rather it was concerned desperately with the es-

of the commissions and forum discussions." It was essentially a student-centered Conference, not only in personnel but in program-planning and participation. Only student delegates were permitted to discuss from the floor. Students were in charge of platform periods and committees, and in general gave direction to the Conference. There were expressions of youthful enthusiasm; a few emotional flares on divisive questions; but always one could sense the sincerity of purpose and could anticipate the realization of the goals toward which the group was endeavoring to move. The new united Methodism can rest its future

CHRISTIAN STUDENTS IN A CHANGING WORLD

Compiled by Rev. T. Otto Nall, writer and editor of the Methodist Episcopal Church, and bearing the title "Christian Students in a Changing World," the proceedings of the recent National Methodist Student Conference have been published in book form. They may be had at 50 cents per copy from the Service Department, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

entials of Christian belief and action and what was involved in implementing the message which Methodism has for college students and university life and to assist them in preparing adequately and effectively for intelligent churchmanship.

The Conference not only represented successful co-operation among the students and leaders of the three uniting churches but it was significant because of the type of program set up and the high quality of leadership secured. Many have said "the program was wisely planned in that there were not too many addresses and that the addresses were of unusually high order. They were to the point, and contained sufficient information and inspiration to be helpful in the work

in no safer hands than those being trained on our American campuses. College youth are of a mind to dedicate themselves to the high principles for which Christianity and the church have stood through the ages.

The third reason for this Conference going down in the records as being significant was the emphasis given to the Christian church. Perhaps the most important phenomenon connected with modern Christianity is the strange and new emergence of the church as the commanding object of religious discussion. Students and their counselors have let go the unessential controversies of doctrine which are not fundamental. Before doctrine and creeds there was the Christian church. If we are to understand

any of the great essentials of the faith we must first understand and appreciate the church.

Among students there is a definite feeling out after the Christian church. This search for the Church as an embodiment of the spirit of a world Christian community is no mere theoretical or academic matter; it is occasioned by the perplexing world order into which our humanistic leadership has brought us. Our modern scientific age is crumbling beneath our feet and the Christian Church has been bequeathed the responsibility of giving stability and a sense of security to our society. No group has sensed the situation more than our keen students and campus leaders. These young churchmen are more and more committing themselves to the fact that the church, under God, is the hope of our confused and suffering world.

The fourth significant feature about the Conference was the way in which students faced realities. They were critical of our social and political structure and even of the church but held that the Gospel and Christian faith should be productive of radical changes in un-Christian thinking and action; and that faith in a loving God is central if a new society is to evolve. They acclaimed love as the ultimate law of meaningful living and pledged loyalty to the highest in all relationships of life—personal, business, social, and religious. Especially did they dedicate themselves to the cause of racial justice, industrial equity, and world peace.

Resolutions adopted in the closing session included the following:

A CHRISTIAN STATEMENT ON WAR

Whereas, in view of the present international situation, involving as it does direct and emphatic indications that the peace-loving nations

of the world may be drawn into a world-wide conflict not of their own making, we, as representative American youth, believe that the President of the United States, the members of the United States Senate, and the members of the United States House of Representatives, the official leaders of our country, will welcome a statement of our profound convictions, as Christians, on the subject of war, and;

Whereas, we believe that a world completely motivated by the principles of Jesus Christ would be a warless world, that true followers of Christ have a definite and inescapable responsibility for the consummation of that ideal, and that the discharge of this responsibility demands the enunciation, now, of what we conceive to be the Christian stand, and;

Whereas, realizing the contribution which the United States may make toward the achievement of world peace, we believe that our nation, professedly Christian, should recognize and follow the principles hereinafter set forth in its dealings with other nations;

Therefore, we, as young people of the United States, believing in Christian principles, do hereby

Resolve, That we denounce war as utterly opposed to the Christian ideal and renounce it as a means for the settlement of international differences! We believe that a genuine and abiding settlement of international differences can, in the spirit of Christ, be achieved by means other than war. We recognize that true and sincere Christians may honestly differ among themselves, not only as to the proper means of preventing war, but also as to the nature and extent of their participation therein should war occur. We believe, however, that the spirit of Christ can lead all nations and in-

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dividuals, under any and all circumstances, to a Christlike decision as to the nature and extent of their participation in any conflict, and we;

Further Resolve, that we expect the executive and legislative branches of our Government to follow these Christian principles in their pursuit of methods and means by which the establishment and preservation of world peace may be attained; and that we will heartily encourage and support all such efforts which manifest the all-encompassing mind of Christ.

Be It Further Resolved, that copies of this resolution be forwarded to all interested Christian young people's groups for indorsement, and;

Be It Further Resolved, that, upon completion of the return of these indorsements, this resolution be presented to the President of the United States, to the chairman of the Foreign Relations Committee of the United States Senate for presentation to the Senate, and to the chairman of the Foreign Affairs Committee of the House for presentation to the House of Representatives.

AGAINST LYNCHING

Resolved, that the National Methodist Student Conference, making a concrete step toward building the new world, send a telegram to Senator Albin Barkley, urging him to resist with all his strength the filibuster which has been threatened by Senator Connally and others against the Anti-Lynching Bill; do whatever is possible to expedite passage of the bill; and oppose at all times any and all attempts to emasculate or weaken this bill by amendment.

AGAINST LIQUOR

Resolved, that the National Methodist Student Conference is opposed

to the display of liquor advertisements on the campuses of American universities; be it further resolved, that the Conference deplores the situation which exists at athletic events throughout the country and asks that school officials strive to prevent drinking at all athletic events. It is suggested that copies of this resolution be sent to the presidents of those colleges represented at this conference so that the action of local churches may have national support.

FOR MILITARY WITHDRAWAL FROM CHINA

Resolved, that the National Methodist Student Conference urge the withdrawal of the military and naval forces of the United States from the center of the Sino-Japanese conflict, and further, that the steering committee be requested to communicate this action to the President of the United States.

FOR OPTIONAL R. O. T. C.

Resolved, that the National Methodist Student Conference direct its steering committee to send a letter to the Congress of the United States to the effect that we favor the Nye-Kvale Bill, which would make the R. O. T. C. optional instead of compulsory, and strongly urge that this Congress pass it.

FOR NEUTRALITY

Resolved, that we favor the immediate application by the President of the United States of the Neutrality Act in the present conflicts, and that a communication from this United Methodist Student Conference be addressed to the President indicating this attitude.

AGAINST CONSCRIPTION

Resolved, that we are opposed to the principle of universal conscription.

tion of men and labor as incorporated in the Hill-Sheppard Bill which will be before Congress. Therefore, be it resolved, that this National Methodist Student Conference communicate to Congress its opposition to the passing of this bill or any bill supporting this principle.

AGAINST CONSCRIPTION

Resolved, that we, the students of the National Methodist Student Conference, go on record as favoring the adoption of an amendment to the Constitution of our country which shall forbid the conscription of men for service outside the boundaries of the United States of America. (It will be noted that this does not forbid conscription within the boundaries of this country, nor involve volunteer service outside the United States. We respect the freedom of others in this last respect. We merely ask in return that our freedom as students shall likewise in this respect be explicitly safeguarded.)

FOR STUDENT WORK IN THE UNITED CHURCH

Resolved, that we students of the colleges, universities, and theological seminaries of the three Methodist churches in session at the first National Methodist Student Conference hereby petition the Commission on Union of these three Methodist churches to include student representatives in the personnel of the commission, or the sub-commission, which will consider the place of the college and university students and the program of student work in the united church.

FOR A NATIONAL METHODIST STUDENT MOVEMENT

Resolved, that a national Methodist student movement be formed, this movement to be correlated with

and related to the general youth program of the united Methodism, and to be a part of an interdenominational student movement, which we earnestly hope will be formed in the near future. A national conference of that organization should be held at least once every four years.

Be it further resolved, that, for the perfecting of the structure of such a movement, a Continuing Committee be appointed, to be composed of three students from the Methodist Episcopal Church, three from the Methodist Episcopal Church, South, and two students from the Methodist Protestant Church. It is suggested that the students who are to represent the Methodist Episcopal Church be selected by the National Council of Methodist Youth of that denomination, that the officers of the Methodist Student Movement of the Methodist Episcopal Church, South, select representatives of that denomination, and that the executive secretary of the Department of Educational Institutions of the Methodist Protestant Church, take such steps as he deems wise to designate the student representatives of that church. In addition, the students of each group are to elect one adult counselor. It is contemplated that a meeting of this Continuing Committee shall be called jointly by the secretary of Wesley Foundations of the Methodist Episcopal Church, by the director of the division of the Methodist Student Movement of the Methodist Episcopal Church, South, and by the executive secretary of the Department of Educational Institutions of the Methodist Protestant Church, who are themselves to be members of this committee.

The Conference faced the fact that each student generation has to build a new social order within the pattern of the old, and they have to

build it themselves. There was general agreement that we have accomplished wonders in the material world, but in our social and political order, as evidenced by greed, crime, oppression, strife and war, we have not moved much farther than the medieval age. Society is able to produce, but unable to distribute; it is able to create, but unable to enjoy. In a world where geographical frontiers have disappeared and an urbanized industrialism reigns completely, competitive individualism cannot build a decent social order.

In St. Louis Methodist students resolved to attempt some structural changes in society.

It is the feeling of students and leaders from many sections of America that the results of the Conference augur well for the Church of the future. Christian students are on the march!

The Church and a Life Pattern

"HIGH civilization and low culture characterize the people of the world today. The strong current in life is backward to a false security, a blind faith. The 'saving salt' in this situation is the Church, the only institution with sufficient power to step in and save what tiny bit of culture there is left in the land."

Thus stated Dr. Regina W. Wieman, consulting psychologist, in her final address and summary of events at the annual Institute Council of the Methodist Episcopal Church which recently met in Evanston, Ill.

Dr. Wieman said further: "You can buy for a song any pattern of life you want today. Therefore, what we as leaders have to give young people nowadays is concepts of values in life that go deeper than group stereotypes."

And as a practical guide she named specifically where and what these values are: "That is greatest

value in life which represents diversity of interest. Secondly, those interests shall be mutually supporting. Thirdly, those interests must enhance each other. And last of all, each interest must come in the end to mean the other.

"Devotion of the total self to the highest cause of which one is conscious, providing that cause is deemed worthy of the devotion of all men, and providing it leads on to ever higher unexplored values," was the closing definition of religion Dr. Wieman held up to the youth leaders as a goal in their counseling.

Snavely Makes Resignation Final

DR. GUY E. SNAVELY, who last year accepted the Executive Secretaryship of the Association of American Colleges and who took up the duties of that post in June, has since that time been in the dual role of Association Secretary and College President. When his resignation as President of Birmingham-Southern College, which institution he has headed since 1921, was tendered to the College Board last spring, it was so reluctantly received that Snavely was induced to withhold the resignation and allow the Board instead to grant him a year's leave of absence.

Though his relation to the College since June has been without financial remuneration, he has kept in touch with Birmingham-Southern and has given generously of his time and effort to planning and directing its ongoing. He will continue his present connection with the School until commencement, but on December 15 he again placed his resignation before the College Board and it was regretfully accepted. His successor has not been announced.

"Faith is reason grown courageous."—*Dr. Georgia Harkness.*

Impressions of the St. Louis Conference

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WORK on this campus (Southern Methodist University) has taken on new life since the St. Louis Conference. We are still having discussions of what took place and the circle is widening each week. As I look back upon the St. Louis Conference I am impressed with the fact that history was being made.

L. F. Sensabaugh.

The Saint Louis Conference

PROBABLY all Youth Conferences are significant. One is always impressed by the potentialities present in such groups and by the types of problems with which they expect to deal. There is food for thought when one compares the keen interest in vital issues, and the demand that Christian solutions be found for current problems, which one finds in such a conference, with the almost complete absorption in ecclesiastical mechanics which obtains in the meetings of established Church organizations.

Possibly the most significant thing at Saint Louis was that spirit of unity between the three Methodisms which had no official place on the program, but which ran through almost every session as an undertone. It was in the first sentence spoken: "The first National Methodist Student Conference is now in session." In large areas unity has become a fact before unification has been achieved.

W. A. Smart.

Saving Remnant

FOR four reasons I found the National Methodist Student Conference immensely heartening. The first was the caliber of the students.

It is a matter of no small significance that eight hundred of them should be willing to give up their holiday playtime and come long distances to talk about the Christian enterprise. One of them remarked in my hearing, "This is a heart-hungry crowd." So they were—and a mind-hungry one as well. They asked as searching questions as I ever had put to me!

The second reason for rejoicing was that it was an interracial conference. We of the North are apt to take this much too casually. For white students from the deep South it meant, as one of them put it unpretentiously, "doing something none of my kin ever did."

A third reason was that it brought together for the first time in a public gathering the uniting branches of Methodism. If there is to be genuine unity in the future, it will largely lie with the generation represented at this conference to make it effective.

My fourth reason for feeling encouraged was the range and balance of the themes discussed. It is easy for such gatherings to get lop-sided, the main emphasis being placed on personal religion or a new society, on campus problems or world politics. The seven commissions dealt comprehensively, yet incisively, with the most vital areas of Christian faith and practice.

I do not know how much will come out of this Conference. Predictions are dangerous, especially in a topsy-turvy world like the present. But with a saving remnant of students like these, Methodism ought to feel its heart "strangely warmed."

Georgia Harkness.

A Symbol of the Adventure of Youth

SOMETIME ago I saw a train dispatcher's office in the railroad yards of a great city. The dispatcher

glanced at the lights on his board, and observed the location of every train along the miles of track for which he was responsible. From his vantage point he could see the lines radiating outward, and the traffic on each track.

The St. Louis Conference—bringing together discerning persons from the student bodies and the leaders of Methodist youth from all over the United States, had several distinctive characteristics about it. An observer, like the dispatcher, could see some of the important traffic on the student lanes, of this generation.

First, it was literally a National Student Conference. Delegates came from the north and the south, from the Atlantic to the Pacific. Every section of the country, almost every state in the nation, was represented. It was of utmost importance to have the youth who are to be leaders in the new United Church become acquainted with each other, have discussions of real issues, think together, and experience kinship with one another, before they are members of the new Methodist Church.

Second, these students and their leaders came as eager seekers for the meaning of life. When millions of people are confused, and there are despairs in the souls of many students, it is of greatest worth to have the leaders among Methodist Students seeking to reclaim the lost radiance of our heritage as Children of God. If aliveness depends upon awareness of the crisis, courage to meet it, and conviction that there is ONE who stands above the Change, and shares with us in its solution, then this group of students was alive. They listened to the addresses, raised pertinent questions, spent hours in serious and purposeful discussion, and pointed their minds toward the solutions of the

issues of life today, as God wants the problems solved.

Third, these delegates recognized that they are heirs to the social situation. They agreed that in order to solve problems with the view of God, they must be at the heart of the conflict. To hate and greed, to lust and exploitation, they must bring the healing force of love and good will, of justice and mutual interest. These students were quite aware that they are living now, participating in meaningful adventures, and bound to use the Religion of Jesus in their present situations for the improvement of all the social scene.

Fourth, There were high hours of worship, when the deepest of all fellowship and the greatest of all unity were experienced. Then, beyond the desires of the individual, or the hopes of the group, there were the dreams of God. Such dreams, the members of the group dreamed, and they agreed that of all this world, nothing else remains, save only dreams, and their realization in the deeds of inspired, Christlike persons.

This conference was a sufficient answer to the doubts of adults about the seriousness and the spirit of youth. This conference was a mighty symbol of the Adventure of Youth, for revealing the ideals of God for life today.

Harold Case.

December 9, the birthday of Dr. W. D. Agnew, retiring president of Huntingdon College (Montgomery, Ala.), was observed for the fifteenth successive year as Huntingdon College Day. Various program features marked the observance, including a six o'clock dinner with distinguished guests. The day opened with a watch service dedicated to the spirit of Huntingdon.

Randolph-Macon a Valuable Asset of the Methodist Church

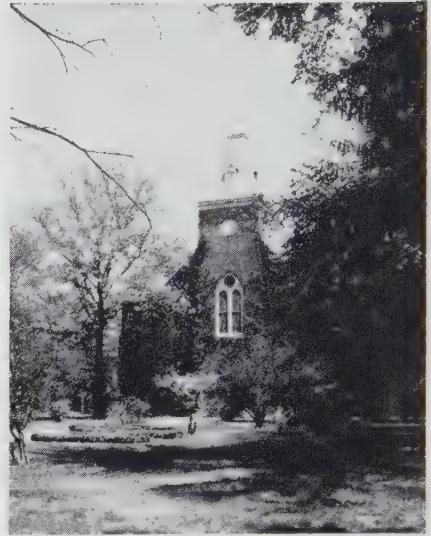
GARLAND QUARLES

Mr. Garland Quarles, an honored alumnus of Randolph-Macon College, was the guest speaker at alumni banquets held in the cities of Winchester and Norfolk, during the sessions of the Baltimore and Virginia Annual Conferences. He spoke as follows:

Mr. Toastmaster:

It is certainly "Carrying Coals to Newcastle" with a vengeance for a Randolph-Macon Alumnus to speak to a group of Randolph-Macon Alumni about the merits of Randolph-Macon College. It may also appear presumptuous for a mere Baptist layman to address a group composed largely of Methodist clergymen about their own denomination's college. However, although I am neither a Methodist nor a preacher, yet there is one tie, stronger perhaps than both, which gives me the right to speak here, and that is a conviction as strong as any that I possess that in Randolph-Macon College the Southern Methodist Church has one of its most significant assets.

We are inaugurating tonight a campaign to increase the endowment of the college and to provide for the erection of a new science building. The need for both of these things is apparent to those of us who know the college. We do not need to be convinced of it. However, in such a campaign it will be necessary to convince many others, some of whom cannot and most of whom do not have an intelligent grasp of the college—its functions, its usefulness in the past, its present contributions. I



RANDOLPH-MACON COLLEGE CHAPEL

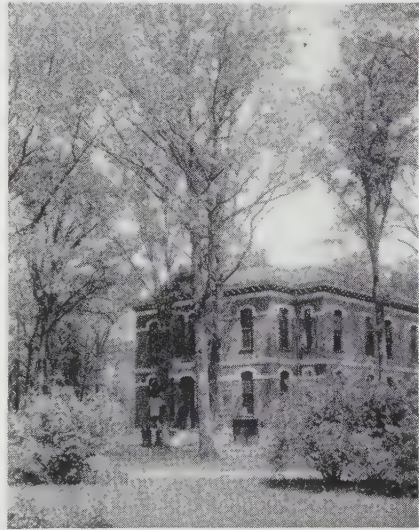
have therefore thought that I might do well to use the time at my disposal tonight in outlining what I conceive to be the proper basis upon which an appeal for financial aid may and should be made. I shall speak candidly and sincerely, and while I am not acquainted with all the budgetary problems of the college, I have enough general information concerning it, to believe that what I say is true.

In the first place, I do not think the appeal should be made on the basis of Church loyalty. There will be a natural tendency for you to approach your people with the proposal to improve the college in order to outdo or keep up with the colleges of some rival denomination. Too often, I fear, the natural competitive instincts of people have been appealed to by those who would erect church buildings or further other worthy enterprises, and we have many mistakes and blunders charged to the accounts of all religious denominations which are the direct result of this misplaced zeal. If the principle of denominational pride or church loyalty is the only basis upon

which you may approach your people to secure aid for Randolph-Macon, then it were far better not to make the appeal at all for after all such reasoning is both trivial and fundamentally immoral. Not only that, but it is repugnant to everything for which Randolph-Macon stands. It is narrow and selfish and unintelligent. Randolph-Macon does not need a building program, not an increased endowment in order to be a credit to Methodism if that is all you seek. For years now with limited material facilities she has maintained her place of honor and respect among the educational institutions of the State while some of her sister colleges have increased their enrolments and expanded their functions at the expense of genuine scholarship.

It will be legitimate, I think, to base your appeal upon Randolph-Macon as a place for training leaders in the denomination. Where else save at Randolph-Macon are the future preachers of this conference to secure their training. It is needless for me to press this point, because you of all men are acutely aware from personal experience of its truth. Institutions of religion have received some body blows during the past few years, and I am convinced that if they are to survive they must have trained leaders, and by trained leaders I do not mean trained in any narrow sectarian fashion, but rather trained in a liberal arts college where in addition to their experience in the subjects of their profession they may feel the broadening influence of literature, the arts, sociology, and science. You have become preachers, I take it, not because you chose to close your minds to truth, but rather because you believe and believe profoundly that the things for which you stand are relentlessly right. This being so

you welcome all truth, and there will be as much reason for you to take classes in this new science building which you propose to erect as in some other place where homiletics and exegesis are taught. With preachers as with teachers there has



PACE HALL, RANDOLPH-MACON
COLLEGE

been too much specialization at the expense of sound culture, and just as in the schools we find serious young souls who know a lot of child psychology and very little of the multiplication table, so in the pulpit we find those who know a lot of sermon composition but very little about sociology, or the novels their people are reading, or the economic problems which confront them. Therefore, from the standpoint of enlightened self-interest, institutionalized religion must cherish and support colleges for the training of its own leaders, and you will be perfectly sincere, I think, in asserting that if institutions of religion are to survive, they must require training in a culture broad enough to require



1. Student Officer Presiding. 2. conducting a Forum Session. 4. A Attention to a Forum Question Methodisms. 7. Registration



LOUIS ENCE



4. President Horn Con-
group at Work. 5. Bishop Kern Gives
Educational Secretaries of the Three
e in Conference Dining Room.



2.



5.



8.

Photos by Landis S. Bennett.

the complete facilities of a liberal arts college.

But your appeal must not be based entirely upon Randolph-Macon's contribution to Methodism or to religious fields alone. The secular fields have benefited just as greatly from her influences. In my own field, that of school administration, I know that Randolph-Macon has contributed far more than her share in leadership, despite the fact that her curriculum offers no courses in this profession. What is true in education is equally true in law, in medicine, in journalism, and in social service. And isn't it true that whatever lift there may be given to any field of human thought by trained leadership is fundamentally a concern of religion. If Randolph-Macon can send out men thoroughly trained in the techniques of their vocations and also fortified with the philosophy of Christ, religion itself will benefit.

You can also present Randolph-Macon as a stronghold of academic freedom. She has not, as have so many State-supported colleges and universities, been hamstrung and embarrassed by the bigotry and narrowness of legislative morons. I think it is a high tribute to the ministry that although Randolph-Macon's Board of Trustees is composed largely of Methodist preachers, no attempt has been made to limit her activities in the search for truth. And in a world in which freedom of thought seems rapidly disappearing from the list of inalienable rights, it is refreshing to observe the fine liberalism that pervades all her activities. And I can testify to the fact that this liberalism is broad and deep enough to obliterate even every trace of sectarianism. For four years I lived within the serene atmosphere of her majestic oaks, and not once did I feel, despite

the fact that I did not belong to the religious sect that controlled her destinies, that I was not at home and welcome. And not only Methodists, but men in general are under heavy obligations to cherish and sustain institutions which stand as strong bulwarks in the fight for academic and intellectual freedom. They are the fountain springs of democracy, the safeguards of religious freedom, the courts that preserve the integrity of the mind, and the last hope of men who would be free.

I think you can also claim for our college that she is a steadying influence both in education and in religion. I know of no field that has been victimized more by professional quacks than has the field of education. It has seemed to me that in the past few years the various colleges of pedagogy have been vying with one another to see which could invent the most mouth-filling phrase with which to describe the educative process. In their mad scramble toward utilitarianism, the universities have made themselves ridiculous and are offering degrees in everything from scenario writing to selling insurance. The general culture of the individual has been forgotten and we shall soon have specialization advanced to such a stage that men will be able to see, think, talk, and dream of only one thing. Happily, Randolph-Macon still chooses to do a few things but to do them well. She is more concerned with life than with earning a living; she still recognizes the divine gift of personality; she still believes that there is virtue in the culture of the past; she still faces toward the great ideal. She has not chosen to cheapen quality in order to secure quantity. She has not made scholarship a mockery in a multiplicity of degrees. In man's long struggle upward, the light of civilization has been kept burning by

the school and usually by the school fostered and tenderly nourished by the church. Who knows but that some such destiny may be in store for places of learning such as our alma mater? Who knows but that to some such high accomplishment your church may be called upon amid the babel and confusion of a troubled world to provide a quiet place where young men reach their goals, not by a zig-zag line of a hundred tracks, but by a steady, resolute, and at the same time virile search for truth—truth which the Master said would make men free.

BISHOP ISAAC W. LANE

WILLIAM F. QUILLIAN

BISHOP ISAAC W. LANE of the Colored Methodist Episcopal Church recently finished his earthly career at his home in Jackson, Tenn. At the time of his death, Bishop Lane was the oldest Bishop in the world, having attained the age of one hundred and three.

He had served in the episcopal office since 1873, having been elected at the General Conference in Augusta, Ga. Lane College at Jackson was founded by Bishop Lane in 1882. Through the years it has rendered a great service to the Negro race. For many years his distinguished son, Dr. J. F. Lane, has been the President of this institution. Under his leadership, the college has made rapid progress and measured by its product ranks among the strongest institutions in America for the higher education of Negro youth.

In 1936 I was privileged to have a part in the Commencement program of Lane College. I was deeply impressed with the splendid organization of the institution, the high type of students in attendance, the academic and religious attitude of faculty members and the general

atmosphere of the College. Bishop Lane was present at the Commencement service and sat on the front pew in the college auditorium. He gave the closest attention and proved that he was alert even at his advanced age to present-day conditions in the world.

In a brief visit with Bishop Lane he told me of his early career and of his purpose formed at the beginning of his ministry to pray "on his knees" three times every day. This close contact which he sustained with God is undoubtedly the explanation of his long and splendid service. He established missions in various cities, promoted the circulation of Christian literature, preached as often as possible but his crowning work was the establishment of Lane College.

In this Aldersgate year the life of this aged leader of the colored race takes on new significance. He was a strong advocate of personal, educational, and mass evangelism. He believed with John Wesley in that fine combination of high scholarship and solid piety. As a consequence, he went through life manifesting forth in his daily walk and conversation "the heart strangely warmed" and the mind wholly consecrated to the service of God. When we reflect upon the life and character of Bishop Lane and his son we are impressed that with such leadership there need be no race problem but only good will and mutual co-operation between these two races in our nation. May the spirit of Bishop Lane be perpetuated in the oncoming generations of Negro youth.

"It is a mistake to imagine that all worth-while Christian work among youth is within the Church. Obviously an increasing amount of it is extra-Church, and more or less semi-religious in character."—*Bishop James Baker.*

Aldersgate Session of Educational Council

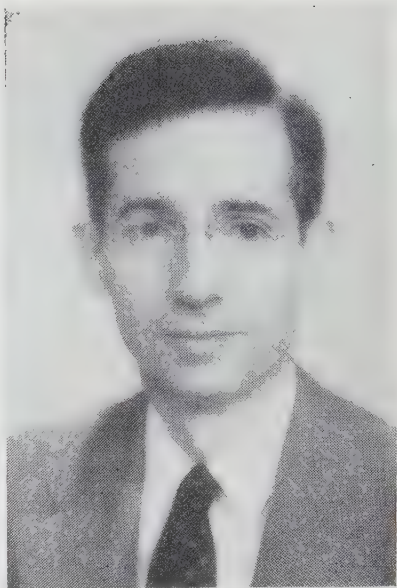
THE Aldersgate Session of the Educational Council at Nashville, Tennessee, December 9-15, was not only notable from the standpoint of its survey of the Church's program of Christian Education, but was significant from the fact that it put the educational forces of Southern Methodism on record as definitely behind the Bishops' Crusade, now well into its second phase—that of dedication to personal experience and expression of religion.

The attendance was unusually large, and the presence of the College of Bishops and their participation in the program of the Aldersgate session lent unusual interest to the meeting.

The absence of Dr. W. P. Few, President of the College Section, was deplored but the body was grateful that injuries which he had recently sustained in an automobile accident though preventing his attendance were not of a serious nature. Dr. Leonard Rigglesman, Vice-President, presided over the sessions of the College Section.

Sunday of the session was outstanding. Scarritt College was the scene of certain group meetings at 9:30 and of the general service at 11:00 A.M. with Bishop A. Frank Smith, Director of the Aldersgate Commemoration, preaching the Council sermon. In the afternoon a great mass meeting at War Memorial Building was addressed by Bishop John M. Moore and Bishop Hoyt M. Dobbs. On Sunday evening at McKendree Church, Bishop Paul B. Kern delivered an address on "Aldersgate Reinterpreted."

A picture of Dr. Leonard Rigglesman, newly-elected president of the



DR. LEONARD RIGGLEMAN, PRESIDENT MORRIS HARVEY COLLEGE, PRESIDENT COLLEGE SECTION, EDUCATIONAL COUNCIL

College Section of the Council is carried in connection with this article. The Findings of the College Section follow:

Having given consideration to the addresses, papers and discussions presented before the College Section, the Findings Committee begs to record its judgment to the effect that the program this year has been of an exceedingly high order. The Committee would like to lift out the following items which seem to merit special attention.

1. Aldersgate on the campuses has been ably presented and constitutes an emphasis which should receive the utmost of attention at the hands of all the members of this group.

2. The basic philosophy and needs underlying our college program have been forcibly brought to our attention, and we have been led to see with greater clarity than before how essential it is to reduce the scope of our college program in order to im-

prove the quality of our educational service.

3. The Committee is in hearty accord with the statement made more than once during these meetings that the Christian college is needed today more than at any time in recent history; that it has a particularly important function just at the present hour in combating Fascism and in promoting Democracy.

4. The Committee is greatly impressed with the possibilities being explored by the Texas Conference through the appointment and functioning of a Director of Schools and Colleges. Realizing that the nomenclature of the office might require certain changes and recognizing that the range of responsibilities now being carried by that officer in the Texas Conference might need to be reduced or perhaps distributed to other Conference staff members yet to be appointed, the Committee believes it would be thoroughly worthwhile for many of our colleges and Conference Boards of Christian Education to give consideration to the adding of one or more members to the Conference staff in voluntary capacities.

5. The Committee believes that the attention given to college financing has been most appropriate and that the discussions presented have been exceedingly helpful. The Committee is in hearty accord with the emphasis placed upon writing of wills in favor of our educational institutions and with the stress laid upon sound accounting procedures. It regrets that more of our college men and particularly of our business officers were not present to participate in these discussions.

Respectfully submitted.

Committee on Findings,

L. L. Gobbel, J. Paul Glick.

University of San Antonio Making Progress

RECENT reports from the University of San Antonio indicate steady and substantial progress along numerous lines. The recently adopted individualized instruction plan continues to develop helpfully. Students and faculty are looking forward with keen anticipation to the special Aldersgate services which are to be held on the campus in March under the leadership of Rev. Marshall Steel of Highland Park Church, Dallas. University of San Antonio students played Santa Claus recently to 230 underprivileged children whose names were turned over to the student group by the San Antonio Wesley Community House.

Definite progress is reported in the securing of annuities and in debt reduction, while plans for the University's general endowment campaign are taking form in an encouraging manner. The proposal to form a 5,000 Club, designed to enroll 5,000 members who agree to contribute \$1 or more each month toward a "Living Endowment" for the School, is being well received. In recent conferences of district workers, each group of district leaders, recognizing the merits of the plan, adopted a definite membership goal. The total of these adopted goals prophesies achievement of the first step of the campaign, namely, 1,000 signed contributors by the time the District Conferences meet.

In the Texas Conference, January 16 was observed as College Day and Lon Morris College was the recipient of funds derived from the special free will offering taken in the churches of the Conference on that day. As a result of College Day collections in 1937 Lon Morris was able to reduce its indebtedness by more than \$10,000.

BOOK REVIEWS

Religious Living. By Dr. Georgia Harkness. Hazen Foundation Series. Association Press, New York. 1937. 50 cents.

Undoubtedly the attractive book of four chapters under the above title, is one of the clearest statements concerning one's beginning and continuing in the religious life that can be found in print.

In the first chapter the question is asked: "What Is Religious Living?" and in the judgment of the reviewer, the book climaxes in Chapter III, which is a clear-cut statement of how one comes into the religious experience. In my experience in dealing with young people, running back through two or more decades, I have not seen a book that within so brief a compass is so pointedly helpful, to young people particularly, as is this little volume. In a matter as subjective as religion, it is always important for one to seek all of the evidence possible to help him to whatever certainty there is in the religious experience.

On pages 40-41, fourteen questions are given which one may ask himself as a reasonable test of how well he is succeeding in living the Christian life. The author considers that the act of commitment is essential to the religious experience. Sin is an act of the will, so also is right conduct. The act of open commitment without ostentation, undoubtedly has great value to one in living the Christian way.

Chapter IV, "Growth in Power," as the title indicates, offers valuable helps to one who has just committed himself to a life of development and usefulness.

If this little book could be placed in the hands of young people everywhere, it would render conspicuous service in helping them to face their problems of religious living.

W. M. A.

Integration, Its Meaning and Application. By L. Thomas Hopkins and Others. D. Appleton-Century Co. 1937. 320 Pages. Price, \$2.

This symposium by ten educators and scientists is an attempt to investigate for the educator the deeper meanings and implications of the term *integration*. The first half of the book, written by such men as E. C. Lindeman and Goodwin Watson, examines the deeper concepts of the term. The latter part, which is written by Mr. Hopkins, makes some applications to educational organization and procedure.

Perhaps the major contribution the book makes is that it fulfills the hope of the authors as stated in the preface that it will "lead the reader to study this problem further, both in meaning and application." To begin with, the work itself does not possess integration: however, an integrated symposium would be unusual. Nevertheless, one cannot but find the book stimulating.

No one will deny that the end result of education should be an integrated personality, but the procedure in achieving it seems as yet unexplained. After reading the chapters on integration on the biological, psychological, and psychiatric levels, and the materials on integration through art and educational methods, one is soberly forced to the following conclusions: First, lack of integration is more prevalent than ever before in our society. Second, biological integration is irrelevant to the discussion, since biological integration has always characterized man. Third, the problem is not psychological, since individuals have presented integrated responses to stimuli long before there was a science of psychology. That is, the same laws of learning, and the same principles of habit formation and skill acquisition have always been operative in man. He has always

been limited by the factor of intelligence, as well. Fourth, the problem is not psychiatric. I mean by this that emotional scars, emotional fixations, and escapes from reality are no new things except in name. Thousands of us have used the mechanisms of compensation, rationalization, and projection long before they were described and stated as concepts for us. Fifth, the problem is neither one of curriculum reorganization nor educational method, even though such methods may be sponsored by groups who use the capital "P" in calling themselves progressive.

These statements are not made to disparage the work being done in these fields. We need to know more about the psychological functioning of the nervous system, just as we need to know more about psychiatry, biology, or educational methods. Each has a contribution to make in caring for the maladjustments of society, but in themselves none of these disciplines are the cause or the cure of personality fragmentation. Although a whole chapter is devoted to "Philosophic Aspects" of integration, there is little that would suggest any sort of undergirding of the personality with a philosophy of life. Since religion has played such an enormous part in the social motivation of the race; and since its controls seem to be vitally connected with human behavior, it seems that its offerings would have been worth an examination as an integrating factor in personality. Religion is outside the realm of secular education however, so it is outside the scope of this study, and leaves the study to that extent *unintegrated*. This fact alone might give some clue to the religious minded educator as a basis of integration. To say the least, he has a framework into which all the experiences of the child come

to fit and have meaning. Since the loss of religious control seems to accompany loss of perspective and lack of integration, it is hoped that this book will inspire some to "Study this problem further, both in meaning and application."

Dan W. Dodson,
New York University.

The Meaning of God. 60 cents.
Modern Premillennialism and the Christian Hope. \$1.00. By Harris Franklin Rall.

These books are made available at these special low prices through the efforts of the General Board of Christian Education. The issues are limited and are produced because the members of the staff of the General Board are convinced they meet certain needs not provided for elsewhere.

The Meaning of God embodies lectures delivered by Doctor Rall at Emory University a few years ago. College students especially will find these discussions helpful in guiding their thinking about God in the light of contemporary science and philosophy and (what is more important) in helping them to enter into that relationship with the Christian God which alone can yield the most abundant life.

Modern Premillennialism and the Christian Hope faces contemporary issues not covered by any other single volume. A consideration of the Biblical apocalyptic literature out of which modern premillennial movements spring is followed by a frank and fair evaluation of the contemporary premillennial writings and sects. The approach is positive and Doctor Rall presents in the last third of the book the Christian meaning of the "Kingdom of God" and the valid Christian hope for "a new heaven and a new earth."

N. C. M.

THE DIVISION OF
*The Methodist Student
Movement*

HARVEY C. BROWN

After the National Methodist Student Conference---What?

WE have just closed one of the most eventful student conferences ever held under the auspices of Methodism. The Methodist Student Movement filled its full quota—and more. A proper balance between student and counselor was kept in the Conference. The proportion was 80 per cent students and 20 per cent counselors. The program was exceedingly strong. Commissions did a constructive piece of work. Problems were faced and plans for definite action were launched. Neither students nor leaders will soon forget the thrill and challenge of those days of high privilege.

It was the hope of the program committee that this National Student gathering would provide the focal point for a Methodist Student Movement program for the next quadrennium. Already, parts of the Committee's dream have been realized. Prospects for a strong student movement within the frame work of Methodism's program of Christian education are exceedingly bright. In fact, the Conference went on record favoring the formation of such a National Methodist Student Movement. In a real sense this Conference was not just another meeting, it was an integral part of a four-year process. The lasting values of the Conference will depend upon the follow-up plans adopted by students, advisers and directors, throughout the country.

We are suggesting, therefore, that the following issues and suggestions be kept before program planning groups for the remainder of the year—not as a blueprint to regiment the thinking and action of any local Council, but as a possible contribution to an effective plan for the conservation and sharing of religious values. Most Councils, we believe, will desire to consider the following:

1. The work of the Commissions and discussion groups at St. Louis should better prepare our campus groups to become *action* groups. Councils are attacking one of their real functions on the campus when they attempt to conserve the values of a Conference like the one at St. Louis.

2. The council might well spend two or three Council sessions, or a week-end retreat, at an early date in revamping the late winter and spring program in the light of the Conference emphases.

3. Council leaders could not do better than to impress upon their groups the value of doing long-range planning when it comes to campus religious activities. Adherence to the broad purposes of this Conference will necessitate long-range planning. Those purposes were:

- (a) To re-interpret the fundamental principles of the Christian message and faith in order to give students a basis of belief, a philosophy of life, goals of Christian living, and the dynamic power by which they may be led;

- (b) To link these principles to the

problems of the campus and of the world, and to face them honestly;

(c) To discover the methods for the application of this passion, to find the Christian solution to the problems, and to explore the Church as the channel for expression.

If our leaders and student Councils immediately upon their return to campuses and churches, will ring the changes on the word, "action" the first step will be taken toward an intelligent follow-up of this Conference.

4. Action groups should assume the responsibility for pointing out the implications of Christian action to the *whole Church*. Some ways of doing this have been suggested by those leaders who feel the pressure of this immediate task:

(a) By giving special programs among campus organizations reflecting the inspiration and the findings of the Conference;

(b) By planning chapel programs which will give delegations a chance to reach the campuses with the significant features of the National Methodist Student Conference program;

(c) By suggesting programs which could be given both in the young people's departments and in the regular church services of churches in campus situations;

(d) By co-operating with campus publications in getting significant editorial evaluations and findings of the Conference before student bodies and interested faculty groups;

(e) By placing all available follow-up materials in the hands of program planning groups;

(f) By keeping alive, through dramatic productions, the issues raised and problem solutions offered in the various interest groups, such as war and peace, race, Christian use of leisure, youth and beverage

alcohol, economics and industry, missions, etc.;

(g) By carrying the values of this Conference by deputations to community and campus groups which could not send delegations to St. Louis.

It will prove tremendously effective and should result in great good for the Christian cause if "action" groups plan wisely a thoroughgoing follow-up program in every church and campus situation. It is imperative that we do not let the Christian zeal and high inspiration which the delegates have received come to naught because of indifference on the part of delegations and counselors and others in churches and on campuses to which delegations will return. To have launched and concluded successfully a great youth program like the one at St. Louis was a great task, but perhaps the greater part of that task comes in the splendid opportunity we have to conserve the values of such a program by keeping the high motives of Christian action and place of the Church before our Christian students.

Statistical Summary of the National Methodist Student Conference

<i>Methodist Episcopal Church, South</i>	
States represented	17
Methodist Colleges	35
Methodist Universities ...	3 38
State and Ind. Institutions	60
M. S. M. Organizations ..	79
Other Campuses	19
Total Institutions Represented	98
Students	325
Counselors (7 Couns. on Prog.)	66
Visitors (Paid)	7
Visiting Officials	8
Staff Officials	7
Total	413
<i>Methodist Episcopal Church</i>	
States represented	37

Christian Education Magazine

Methodist Colleges and Universities	28	
Wesley Foundations	49	
Junior Colleges	6	
Educational Ins. for Negroes	8	
Theological Seminaries	6	
Ind. Colleges and Universities	19	
Total Institutions Represented		116
Counselors	88	
Students	379	
Visitors	14	
Total		481
<i>Methodist Protestant Church</i>		
Students	14	
Counselors	3	
Total		17
Grand Total Attendance of the Three Churches		911

The above represents the official registration of the Conference. Taking into account the number who attended from the St. Louis community, the Conference represented over one thousand students and leaders at every session.

The Methodist Student Movement Associate Council

THE Methodist Student Movement Associate Council in its recent meeting in Nashville during the sessions of the Educational Council gave consideration to special emphases as follows:

I. Enrichment. Fifteen state executive committees requested the planning committee of the Associate Council to explore the social action field in the program this year. In view of this request and certain campus needs, the theme selected was, "Social Action: Its Theory and Practice." The committee secured two outstanding campus leaders, one of whom was Dr. Harold A. Ehrenspenger, who discussed interestingly and effectively the subject, "Implementing the Christian Imperative

through Social Action." After this rather exhaustive presentation, the Council engaged in an hour's discussion. All of those present expressed themselves as being pleased with the results of the forum.

Dean William J. Faulkner, of Fisk University, handled effectively the discussion, "Implementing the Christian Imperative through Teaching and Motivation." Both students and counselors participated freely in the forum which followed Dr. Faulkner's discussion. The speaker was very frank and open in discussing the tension areas lifted up in the forum.

II. Program Building. Taking note of the fact that the Methodist Student Movement program is at present functioning on approximately one hundred campuses and in every state in the South, the group in attendance, made up of representatives from fifteen states, recommended the following items for the consideration of State Councils:

1. That social action projects be adopted by all state program planning groups. The following were suggested:

- (1) Civil liberties.
- (2) Race relations.
- (3) Economics.
- (4) Campus problems, as e. g., the following:
 - (a) Drinking,
 - (b) Cheating,
 - (c) Men and women relations.

2. The theme suggested for the State Conferences for 1938-39 is "United Christian Action in a Changing World." The Council was of the opinion that it would be wise for all state groups to follow through on the theme being used by the National Methodist Student Conference—that that Conference should become a part of the ongoing program of both State and campus units. Interest groups working in

connection with the theme should include social action as mentioned above in the suggested projects as well as consideration of definite campus needs.

3. The Preaching Mission, or Aldersgate Commemoration, was discussed and it was the sense of the Council that this special emphasis should become a part of our campus religious activities program.

4. The Council went on record as favoring state retreats, or institutes, in every state where it is possible to schedule such as a part of the Conference program of Christian education. These retreats, or institutes, should be under the special direction of Inter-Conference Commissions, and approved by the Conference Executive Secretaries.

5. It was the sense of the Council that a Student Magazine, or periodical, is sorely needed at this time in the life of our Methodist Student Movement to give definite sense of direction to the Movement and to interpret properly the Church to our campus groups.

III. *Business Session.* The Council elected the following officers for the calendar year, 1938:

President, Thomas Carruth, State Teachers College, Hattiesburg, Miss.

First Vice-President, H. C. Maiden, Jr., S. M. U., Dallas, Tex.

Second Vice-President, Frank Hulsey, University of Alabama, Tuscaloosa, Ala.

Secretary, Louise St. John, University of Georgia, Athens, Ga.

Counselors, L. F. Sensabaugh, S. M. U., Dallas, Tex.; Emmett Johnson, Emory University, Ga.; Harvey C. Brown, Nashville, Tenn. (ex-officio).

"The avenues to God are not alone along the way of research, but through the avenue of experience and contact with Christian people."—*Dr. Georgia Harkness.*

Central College Forward Movement Launched

THE Board of Curators of Central College in the meeting held in November created the new program for the college known as the "Central College Forward Movement," the purpose of which is to establish the college in its rightful place among the leading Liberal Arts colleges of the nation.

The new movement is the result of an intensive study through several years of the accomplishments, present status, and future obligations and opportunities of the college. In the opinion of the board and many leaders of the church the college stands at the beginning of a new era of growth and responsibility. Having weathered the period of the depression and having made several forward steps during that time Central College now stands as the one fully approved four-year college of Methodism in Missouri. The uniting of the branches of Methodism, now practically assured, almost doubles the present constituency supporting the college and opens the way to far greater educational responsibilities and opportunities.

The "Central College Forward Movement" is designed to crystalize that support so that the college may be enabled to meet its new responsibilities and take advantage of its greater opportunities.—*Central College Bulletin.*

Bishop U. V. W. Darlington will lead in a state-wide campaign for Kentucky-Wesleyan College during the month of February, 1938. Bishop John M. Moore, Dr. T. D. Ellis, Dr. William F. Quillian, Dr. W. M. Alexander, and others will co-operate with Bishop Darlington and President Powell in this effort for Kentucky-Wesleyan.

THE DIVISION OF
Ministerial Education
AND ENLISTMENT FOR RELIGIOUS
VOCATIONS

NENIEN C. MCPHERSON, JR.

APPLICANTS for "Admission on Trial" to our Annual Conferences this past year were asked to fill out an "Information Form." Inquiry was made as to the individual's health, his educational preparation, his religious life and progress in the ministry up to this time. An interesting fact disclosed by the "Information Form" this year is that one-fourth of those admitted "on trial" last year are preachers' sons.

One of the questions was: "If in your call (to preach) there was a definite human agency (such as parent, pastor, revival, church school, college, sermon, book, etc.), state what it was and in what way it helped you to hear the call to the ministry." The answers would indicate that some human agency is involved in the "call" of most of these applicants. Here are some of the replies:

"My call grew out of a desire to be a cowboy and help the boys in their hard experiences on the ranch. I wanted to be a strong elder brother, and this desire grew so strong that I knew it was God's call to a definite field of labor."

"Life's experiences and certain books, e. g., *Les Miserables*, the *Bible*."

"The desire to serve humanity was most important; however, the teachings of my mother greatly influenced me."

"The consciousness that men need help; and that I should do my part in helping."

"My aunt, director of the Children's Missionary Society, challenged the class to live for purity

and righteousness of Jesus. I felt the call then."

"The young lady who later became my wife helped me to feel my calling more strongly. She led me closer to Christianity in preparing me to answer my call."

"Encouragement by mother, influence of college speakers, pointing to needs and opportunity of ministry for service."

"I attended the Conference for young people at Memphis and it influenced me considerably to submit to the call of Religion."

These answers are typical. In most cases the wise counsel of some trusted friend, pastor, or parent has served as God's instrument in making known His will to the individual. Consciousness of human needs and awareness that God can use our "gifts," limited as they are, play a large part in impelling a man to respond to God's "call" to the ministry rather than to some other Christian vocation.

"THE CHALLENGE OF THE
CHRISTIAN MINISTRY"

In preparation for the seminar held during Emory University's Ministers' Week in January, under the above title, the Director of this Division received valuable assistance from the answers submitted by ministerial students in our Methodist colleges to the following questions:

1. What makes a vocation "sacred" or Christian: ordination? the contribution to human welfare? or what?

2. Are some vocations more Christian than others? What are the criteria by which one can classify

vocations as more Christian or less Christian? Are there any un-Christian vocations (name some)?

3. What, if anything, makes the ministry a more sacred vocation than medicine, law, or business?

4. What do you understand by a Christian attitude toward one's work (be as specific as possible)? Is it possible for one to have a pagan spirit and yet be in a Christian vocation, say the ministry?

5. Why did you decide on the ministry? (If your reply includes "I felt called by God to preach," make clear what you mean? How did you know God wanted you to preach rather than plow or sell goods?)

The replies indicate that our future ministerial leaders are doing some serious thinking along these lines. They recognize that there is no substitute for Christian character; that ordination cannot make a man an effective Christian minister unless the Spirit of God possesses his mind and heart; that one may be selfish, lazy, dogmatic—in short, pagan in his attitude, even in so obviously "sacred" a vocation as the ministry; that lawyers and doctors, business men and housewives ought to face their tasks in the light of a Christian life-purpose also; and that God wants above everything else men thoroughly committed to following Christ for the ministry of His Church: men keenly aware of human needs and conscious of the resources of God available in the Christian Gospel.

Might not ministerial groups on other Methodist college campuses very profitably spend several evenings together facing some of the implications of these questions just as the theological student body at Emory did in January? It might be a part of their preparation for the Aldersgate Commemoration, result-

ing, perhaps, in a new commitment to God and His cause in the world, as transforming for them as was John Wesley's in Aldersgate Street.

Emory's Gifts Reach \$455,658

IN Emory University's Centennial Period—the last two years—gifts to the university amounted to \$455,658. Of this amount, a considerable part was directed into the General Endowment, the purpose for which the income is to be used being left to the discretion of the Executive Committee.

Donors toward the building of Emory into a greater institution are not residents of single sections of the country. On the list of those who recently have made substantial donations to the educational task confronting the university are men territorially as widely separated as Florida and California.

Emory's Merits Known Abroad

"I HAVE always been told that Emory is a good university, and I have always believed it, but more firmly now than ever before," writes James Sledd, Emory '36, a Rhodes Scholar, now at Oxford, England. Not everyone at Oxford, of course, says Sledd, knows of Emory, but everyone that does speaks highly of her and the educational work she is doing.

Speaking further from his own experience Sledd writes: "No Emory man, I learned, need be ashamed of his Emory training, nor afraid that it will fail him when he goes to another university. In fact, I occasionally found that my earlier instruction was more modern and less provincial than the instruction which I received abroad."



Noted Expert in Student Counseling Visiting Professor at Scarritt

FOR the second consecutive year, Dr. R. H. Edwards, of Cornell University, will offer two special short courses at Scarritt College (Nashville, Tenn.) during the winter quarter, January 4-March 18. Courses offered by Dr. Edwards, who has long been a leader in various aspects of student religious work, include "The Art of Personal Counseling" and "The Ministry of Religion to Modern Students." Each course will carry four hours of credit in Vanderbilt School of Religion, Peabody College, or Scarritt and both courses are open to students at the three Nashville institutions of learning without additional fees.

Mrs. Edwards, who also enjoys high honor in the field of religious counseling in her own right, will also be in Nashville with Dr. Edwards and will be available for personal counseling and group work. Mrs. Edwards is co-author of "The Dewey School," a history of the original practice school at the University of Chicago, where she was a teacher. For the past twenty years she has been chiefly responsible for the Happy Valley Homes for dependent children at Lisle, N. Y., and for the religious and social work conferences held there.

Two well-known musical units of Birmingham - Southern College (Birmingham, Ala.) are the Glee Club and the Little Symphony Orchestra.

Few and Simple Courses but Difficult to Master

As revealed through the pages of an old college catalogue, the courses in a liberal arts college were few and simple, but judged by modern standards, difficult to master. Turning the pages of an eighty-year old catalogue of Wofford College (Spartanburg, S. C.) one reads the following entrance requirements:

"Diligent study of English, Latin, Greek Grammar, including Prosody (requiring that students understand versification in three languages, two being foreign), Ancient and Modern Geography, Arithmetic, Algebra, through equations of the second degree, four books of Caesar's Commentaries, six books of Virgil, four of Cicero's Orations, all of the Histories of Sallust, Jacobs' Greek Reader, six books of Xenophon's Anabasis."

Though its entrance requirements and curriculum are greatly changed Wofford College continues to carry on the traditions of its founder and since that date of its opening in 1854 has never closed its doors, not even during the period of the War between the States. The college was founded by Benjamin Wofford, for the purpose, as he stated in his will of establishing an institution for "literary, classical, and scientific education," to be located in his native Spartanburg. The legacy he left for this purpose was \$100,000, thought to be up to that time the largest single gift made in the South for the cause of Christian education.

Newsy Odds and Ends

MAUD M. TURPIN

Following an annual custom Texas Wesleyan (Fort Worth, Tex.) students made Merry Christmas for a needy family. At the regular dinner hour the gifts were assembled under a Christmas tree set up in the college dining-room and they were presented on Christmas Eve.

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President G. C. Boswell of Weatherford College (Weatherford, Tex.), has received \$25 from Dr. H. D. Knickerbocker, of Dallas to be divided as follows: \$15 to the best all-round debater and \$10 to second best. Tryouts are to be held after the beginning of the second semester.

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Greensboro College (Greensboro, N. C.) celebrated White Christmas with a special service and gifts of money, clothing, and food for the needy. Also Greensboro students sponsored their annual Christmas party for fifty-two poor children of Greensboro.

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Honoring new members of the faculty of Southern Methodist University (Dallas, Tex.) President and Mrs. Charles C. Selecman entertained with a reception prior to the Christmas holidays.

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Randolph-Macon College (Ashland, Va.) Forward Movement is off to a good start. Bishop Arthur J. Moore, now in the Orient, and Dr. W. F. Quillian, General Secretary of the Board of Christian Education, are scheduled to speak at a series of rallies to be held in every district of the Baltimore and Vir-

ginia Conferences, March 20 to April 3.

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An experiment in religious cooperation which seems destined to make history is Duke Interdenominational Church recently launched at Duke University (Durham, N. C.) with Holy Communion in the chapel of the university. The church has an affiliate membership of students without regard to present church membership and it in no way disturbs membership in the home churches of the students. All who care to join while students in the university are free to do so, regardless of denominational lines.

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Scarritt College (Nashville, Tenn.) was on the air in a nationwide broadcast, December 17. Christmas greetings from President J. L. Cuninggim and faculty members and missionaries and nationals of nine countries were heard from 9:30 to 10:00 P.M.

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Wesleyan College (Macon, Ga.) is the recipient of a valuable collection of organ music and books on musical subjects, given by Dr. George Stoves, pastor of Mulberry Street Church, Macon, and family. The gift was from the music library of Dr. Stoves son, Joseph, noted organist, who died three years ago.

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To honor the twenty-five years of service by President John Hugh Reynolds, Hendrix College (Conway, Ark.) alumni have announced a Silver Jubilee celebration with a financial goal of \$25,000. Reynolds Day will be observed by alumni and

friends of Hendrix by special programs during March.

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Emory's theological library has received since last April gifts of fifty-three books and three hundred fifty-five issues of periodicals and conference minutes. Among the donations is an addition to the Wesleyana Collection—a copy of the *Journal of Freeborn Garrettson*, a pioneer of American Methodism, given by the Rev. J. A. Bays, of Kingsport. This is one of the three copies of this publication believed to be extant today.

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As a prelude to Christmas, Athens College (Athens, Ala.) observed "hobo week," an annual custom in which names of students are drawn and each student is expected to show special favor, including small gifts, to the student whose name he draws daily until the date of the Christmas party for the entire school.

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French literature and books of science valued at 5,000 francs are to be given the library of Birmingham-Southern College (Birmingham, Ala.) according to advices received from the French embassy at Washington. Birmingham-Southern was one of a number of colleges and universities in the United States, selected from a group of more than 1,000 to receive the outstanding literary and scientific works awarded to institutions who have done outstanding work in encouraging the study of the French language.

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Emory Clubs throughout the world will observe Tuesday, January 25 as Charter Day.

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According to a recent survey of Princeton University, the average

student of that institution pays \$552 a year to local retailers, not including the \$500,000 business of the university store. The survey estimates that barbers and telegraph companies collect \$35,000 and \$15,000 annually from students.

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Since the founding of Emory College in 1836, Emory University (Atlanta, Ga.) and its component schools have enrolled 20,251 students and have conferred 8,559 degrees.

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Bennett College for Negro Women (Greensboro, N. C.) at recent Benefactors' Day exercises received two gifts, aggregating \$200,000. One gift of \$100,000 came from the General Education Board to be used for construction of a library building. The other gift for a similar amount was from Mr. and Mrs. Henry Pfeiffer, of New York, and swells the contribution of this couple to Bennett to \$447,000.

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As a memorial to his grandmother, Dr. J. Adger Stewart, of Louisville, Ky., donated \$1,000 and numerous holly bushes for the beautification of Emory University campus (Atlanta, Ga.). The holly bushes were planted over the campus during the Christmas holidays as a part of Christmas decorations. More than thirteen varieties have been planted and others will be added.

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A recent issue of the *Quarterly Journal of Speech*, official publication of the National Association of Teachers of Speech, contains an interesting article on "Some Problems of Oral Bible Reading," by Thomas H. Marsh, head of the department of speech and dramatic literature in Southwestern University (Georgetown, Tex.).

Sayings at St. Louis

"One way in which a God of judgment works is to give men the desires of their hearts and leave them to the leanness of their souls."—*Dr. Georgia Harkness.*

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"God is the source of all meaning."—*Dr. Georgia Harkness.*

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"The Cross is the eternal symbol of the union of suffering and love."—*Dr. Georgia Harkness.*

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"Someone has said an educated man is one who is able to entertain an idea and not be moved by it."—*Dr. Georgia Harkness.*

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"It is my task to see that what I condemn in society has no place in that little part of the world which I am."—*Dean Howard Thurman.*

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"He who sincerely seeks God will some day meet Jesus on the way."—*Dean Howard Thurman.*

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"Jesus has identified himself with the highest and noblest that the mind of man can conceive."—*Dean Howard Thurman.*

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"It is amazing how many people want the world to be made better without its being changed."—*Dr. W. A. Smart.*

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"Christianity does not recognize the owner's right to his property as the ultimate reality. It rather recognizes as the ultimate reality humanity's right to be served by all property."—*Dr. W. A. Smart.*

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"It is inherent in religion that life should always be both an achievement and a quest."—*Dr. Georgia Harkness.*

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"Religion alone supplies an interest so satisfactory that all worthy human interests may be included in it."—*Dr. Georgia Harkness.*

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"Argument about God is futile and will never carry anyone to the God of redemption."—*Dr. Georgia Harkness.*

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"We habitually trust the universe; the universe is trustworthy."—*Dr. Georgia Harkness.*

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"Nationalism is becoming discredited, the youth of the world is building a new moral code. Deep in the heart of that code is a realization of God."—*Dr. T. T. Brumbaugh.*

"To define God is to confine Him."—*Dr. Georgia Harkness.*

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"If God exists there are three primary conceptions we must have of him: As Creator, as Judge, as Redeemer of the world."—*Dr. Georgia Harkness.*

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"Jesus has been let loose in the world and neither nationalism or imperialism or any force can ever stop his truth."—*Bishop James Baker.*

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"Jesus is the greatest single obstacle to the advancement of Atheism."—*Bishop James Baker.*

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"Jesus is the greatest single obstacle standing in the way of a low estimate of ourselves."—*Bishop James Baker.*

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"Jesus is the greatest single obstacle standing in the way of selfish privilege; of tyrannies of every sort."—*Bishop James Baker.*

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"Think forty years in advance if you would serve your generation."—*Dr. T. T. Brumbaugh.*

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"The way of the future is the way of co-operation."—*Dr. T. T. Brumbaugh.*

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"The world is the stage and religion is the director."—*Harold Ehrensperger.*

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"A play in a church which gets only applause is not successful; it must touch life."—*Harold Ehrensperger.*

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"Personality is more important than piety—right living than ritual."—*Dr. Harold Case.*

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"When we live in a world more concerned with profits than prophets and purses than persons we are likely to become confused."—*Dr. Harold Case.*

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"Not only is your personality important, but your ideas, convictions, and contributions are of value. You are vitally important to the kingdom of God."—*Dr. Harold Case.*

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"Whether you exert small influence, or great; whether you are praised or blamed, you owe it to yourself to be Christian at all times."—*Dr. Harold Case.*

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"Do you want to be part of a dying past, or an adventurer for the future? The future belongs to God. Then go forward as Christians—TOGETHER."—*Dr. Harold Case.*

